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Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

All the Men of the Lutheran Church for the Whole Task of the Church

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AUGUST
1947

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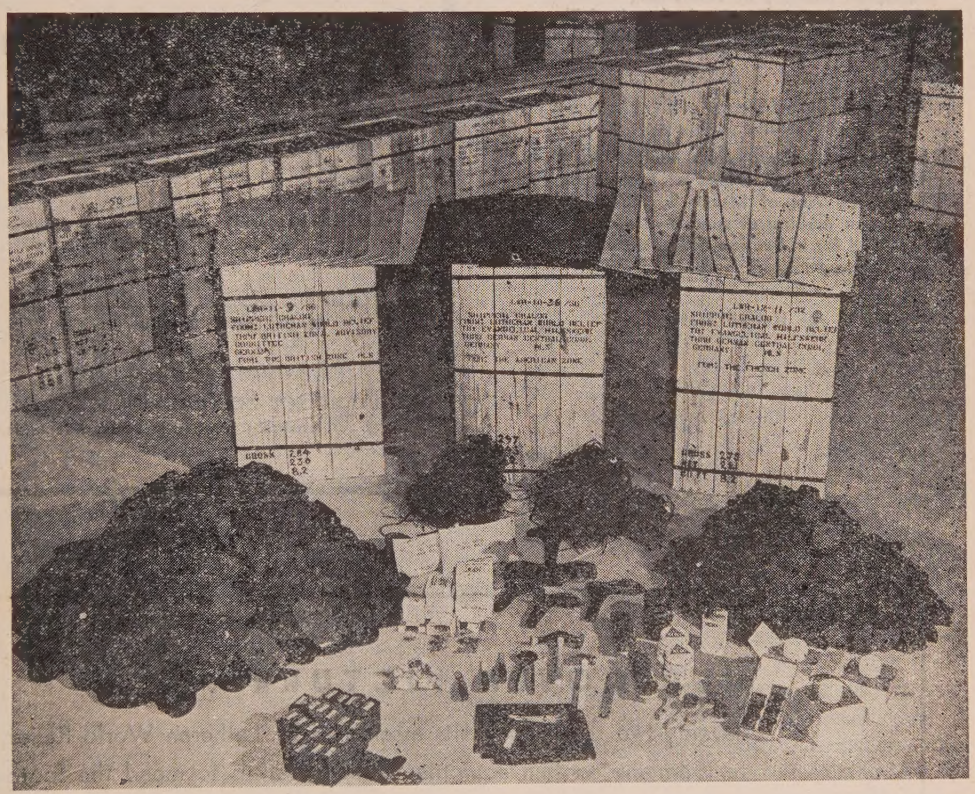
Volume XXVIII
Number Eight



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LUTHERAN MEN . . .

AUGUST

Vol. XXVIII **Issue No. 8**

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Published monthly at Bethlehem, Pennsylvania by The Brotherhood of The United Lutheran Church in America

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Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

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Subscription . . . . . $1.50 per year

OUR COVER PICTURE . . .

Seventy-two shoe repair kits assembled by Lutheran World Relief, Inc., for shipment to Germany contain equipment and materials to mend the footgear of hundreds of persons in a community. Valued at $135, each kit contains nearly fifty different items, among them a lap jack set, hammers, rasps, knives, awls, nails, wooden pegs, bristles, wax, linen and cotton thread, leather and rubber strips, heels, taps, heel plates, laces, oil, polish and brushes. Cost of the "self-help" project amounted to $10,000.

Go not, my soul, in search of Him;
Thou wilt not find him there—
Or in the depths of shadow dim,
Or lights of upper air.
For not in far-off realms of space
The spirit hath its throne;
In every heart it findeth place
And waiteth to be known.
Thought answereth alone to thought
And soul with soul hath kin;
The outward God he findeth not,
Who finds not God within.
—Hosmer

●

Caesar Wants to Know—

In her dark, plain clothes, little old Miss Jones was an office fixture. Her salary was small, and she lived almost austerely. So when she received a summons to the Internal Revenue Office we were all astounded. Surely there could be no question about her tax return. When she came back she said, "They wanted me to explain my deduction of $500 for contributions."

Thinking of her meager income, someone exclaimed incredulously "Five hundred?"

"Why, yes," she replied, "I always give that much. I'm 72 now and I have my health and my work. Out of gratitude, I give our Lord a third of my salary—and they tell me I can't deduct all of it. I learned long ago that I must render unto Caesar and unto God. Seems to me though," she added indignantly, "that a body should be able to do this without Caesar asking a lot of questions."

●

Visitor (speaking of small boy): "He has his mother's eyes."

Small Boy: "And his brother's pants."—Biblical Recorder.

●

Dr. Thomas L. Cline,
popular head of the English Department, Gettysburg College, has resigned to become Secretary of Promotion for the Pension Board. Dr. Cline is a real churchman, active in the work of his home congregation, in the religious life of the campus, and in conference and synodical service. He also plays a mighty good brand of golf which may be a non-sequitor. Dr. Cline wil drive the ball straight, make his approaches with care and precision, waste no strokes in the rough, keep calm under pressure, and count his strokes with honor. Lutheran men will back you to the limit, Dr. Secretary Cline!

●

It's harder to get men to church because they don't care what the other men are wearing. — Redeemer (Baltimore) Leaf Extra.

The Editor's Personal Paragraphs

Dr. J. L. Morgan
is retiring from the presidency of North Carolina Synod after a long and constructive term. The fine record of the synod reflects his leadership. His successor is Rev. Voigt R. Cromer, pastor of Holy Trinity Lutheran Church, Hickory, N. C. He is well endowed with the talents required for this important office. Dr. Morgan leaves his synod in safe hands.

●

"It's been a trying day," said the judge as he left the courtroom for the night.—Watchman Examiner.

●

The Sesquicentennial
of any American institution is worthy of record. It was my privilege to speak at the 150th anniversary of the founding of the Hartwick College, Oneonta, N. Y. Dr. Henry Arnold, president, may view his years of sacrificial service with real satisfaction. Now with all the Hartwick interests merged into the college, he may count on a united support. One substantial addition to the college resources is a professorship of Christian Education, representing $100,000 received from the merging seminary. Dr. Frank Wolford, long a beloved professor in the seminary and now retired, was honored in the naming of the professorship. Dr. Herman S. Keiter was elected to the chair. The dreams of the founder, John Christopher Hartwick, are being realized in the development of a fully accredited college in a section of New York State where there are few competing institutions. It was a high honor to share in the festivities of Hartwick's Sesquicentennial.

Friend: "I suppose you carry a momento of some sort in that cute locket of yours?

Woman: "Yes, it's a lock of my husband's hair."

Friend: "But your husband is still alive."

Woman: "Yes, but his hair is gone."—Religious Telescope.

●

Promotional Secretary
of the Board of Foreign Missions is the new title of Rev. Herman L. Gilbert. He has resigned his pastorate, St. Paul's Lutheran Church, Mansfield, Ohio in order to give full time to promoting Foreign Missions. Those of us who live in Ohio agree that it is an exceptionally wise appointment, for Pastor Gilbert has headed the Lakeside Summer School committee for a number of years with marked success and is the director of the LWA appeal in his synod. He understands the principles of good church publicity and promotion, is a tireless worker and easily wins the confidence of all who serve with him.

●

No one ever found the hour that was lost.—Christian Index.

●

EKID
stands for the Evangelical Church in Germany. It was organized in the first flush of the post-war revival of the German church and includes Reformed as well as Lutheran churches. It grew naturally out of the close cooperation of churchmen of both groups in the underground movement and in their need for a united front against the forces of secularism and defeatism in Germany. Many of those who founded EKID hoped for union. However, the United Lutheran Church of Germany held to its confessional character, encouraged by our American Lutheran churches. Now EKID is assuming the status of a federation, somewhat similar to our American Federal Council. With this change in constitution the United Lutheran Church of Germany has voted to join EKID and fears of a unionism that discounts confessionalism are stilled. This is a hopeful move in the direction of a strong Evangelical church in Germany. The significance of the constitution of the World Council of Churches cannot be underestimated. It sets the pattern whereby Evangelical churches can work together without sacrificing their doctrinal identities.

Awareness

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light,
Please, keep me eager just to do my share.
God—let me be aware.

—*Miriam Teichnor*

●

The Barmen Declaration

adopted by representatives of the Evangelical churches in Germany in May 1931 has been reaffirmed by EKID. It proclaimed that "the unity of the Evangelical Churches in Germany can only come into being from the Word of God in faith through the Holy Spirit." Here is a seven point declaration which impliments the united faith of the Christian churches of Germany.

1. It is false doctrine that the church must acknowledge as sources of its proclamation, in addition to the Word of God, still other events, powers, forms, and truths, as God's revelation.
2. It is false doctrine that there are realms of our life in which we belong not to Jesus Christ but to other masters.
3. It is false doctrine that the church is permitted to form its message or its order according to its own desire, or according to prevailing philosophical convictions.
4. It is false doctrine that the church is able or at liberty, apart from its ministry, to give itself or to accept special "leaders" equipped with power to rule.
5. It is false doctrine that the state should or could go beyond its special task, and become the sole and total order of human life, thus fulfilling the church's vocation.
6. It is false doctrine that the church should or could go beyond its special task and assume functions and dignities of the State, thus itself becoming an organ of the state.
7. It is false doctrine that the church could assume a human sovereignty over the word and work of the Lord, and place these at the service of any arbitrarily chosen wishes, aims, or plans.

●

Clerk—These are especially strong shirts, madam. They simply laugh at the laundry.

Customer—I know. I had some come back from the laundry with their sides split.—Builders.

●

Japan

has not been forgotten in the program of Lutheran World Relief. This May a shipment of 23,215 pounds was sent. This consisted of 234 bales of used clothing, 10 bales of used bedding and one case of food. More will follow in the measure our churches supply the goods. We must remember that this is a continuing need. May also showed a sharp decrease in shipments to our Easton, Pa. warehouse. April was the high month with 6,030 pounds of food and 240,282 pounds of clothing and bedding. Since 1945 a total of 4,947,211 pounds had been received at Easton. Let us keep the flow of relief goods running! Winter is coming soon.

●

Waiter, do you serve crabs here?
We serve anybody, sit down.
—*Redeemer (Baltimore) Leaf Extra.*

●

Academies and Junior Colleges

are few and far between in the ULCA. It is a distinct loss to the program of Christian education. At no other age do our youth need education under Christian auspices so urgently. It was short-sighted planning when so many academies were allowed to die. A folder from Marion College, Marion, Virginia, Rev. Henry E. Horn, persident, reminds us of one vigorous junior Lutheran college that is not only functioning but growing in numbers and influence. More power to Marion! It provides education in the atmosphere of the Christian home for an increasing number of our Lutheran girls.

●

A young Indian girl was asked by her high school teacher to write something about Socrates. She wrote:

"Socrates was a Greek philosopher who went about giving good advice. They poisoned him."—Christian Observer.

Rev. Adrian Pfeiffer,

pastor of Takoma Lutheran Church, Washington, D.C. (ALC) distributed one dollar bills to his parishioners some months ago and they are coming back to him five-fold. The idea is not new but few congregations have tried the experiment on so large a scale. One woman used the dollar to make tea cookies and sold them and then reinvested in more cookies until she could return $77.75. Another young woman put her dollar into cleaning fluid and did all the dry cleaning for her family. Her investment increased to $18 in one transaction. As Chuck Acre says "Something to talk about."

●

Keeping the best and holiest things safe is the highest patriotism—Christian Advocate.

●

Pastor Magne Solheim

who represents the Norwegian Lutherans in Rumania sees the worst winter coming after two winters of starvation. In one village he reports 100 children doomed to death from malnutrition. "If you are going to help" he writes, "you must help now." L. W. A. is a continuing need.

NCL News Bureau Photo
Through World Council of Churches

Lutheran Ambassador of Good Will

Pastor Magne Solheim of Norway, a Lutheran, is the representative of the World Council of Churches in Rumania. He has been responsible for the distribution of large quantities of sugar, cheese, canned milk, cocoa and malt extract sent with American church funds through the World Council of Churches, much of which has been distributed to Lutherans who are especially needy. He is the head of a Norwegian church mission in Bucharest.

Displaced Persons are a major problem in this post-war world. They are not a new problem. Ages ago some conquering king conceived the plan of taking the victims of his aggression away from their homes into some unfamiliar part of his empire and replacing them with other nationals. The Samaritans were the result of his policy. The Jews who were missed by the round-up intermarried with the heathen DP's who had been brought in. To aggravate the present situation, the DP's have been dumped into sections of Europe that cannot furnish a living for the people already there. Dr. C. E. Krumbholz, N.L.C. Welfare Secretary has recently been appointed chairman of a new committee on DP's, created by Church World Service The whole program of relief will be channeled through this committee by American Protestantism. Miss Mary E. Winston heads the bureau which seeks to find location for families that can be brought to America. Every pressure should be brought to bear on our government to make their immigration easier.

●

A noted scientist was queried by a society matron:

"Doctor, can science give us any assurance that the split atom can be controlled?"

"It is doubtful," he said. "In 6,000 years we have failed to control the animated rib, resulting from a split Adam."—Advance.

●

"Teamwork" is the significant title of a slide film with sound, telling the "why and how" of Every Member Visitation. It is produced by the Laymen's Movement and stars a Lutheran, Everett Mitchell. Mr. Mitchell is known to all radio fans as director of the National Farm and Home Hour. His cheery "It's a beautiful day in Chicago" will identify him everywhere. Edgebrook Lutheran Church, Chicago, Rev. A. Howard Weeg, pastor, will furnish the setting and roles of the story. This film will be released September 1st and certainly will be popular in Brotherhood circles.

●

He planned to go on vacation and forget everything. The first time he opened his grip he found how nearly he had succeeded.—Redeemer (Baltimore) Leaf Extra.

The Christian Approach to the Jews is the name of the new department of N.L.C. Through it all the N.L.C. general bodies will pool their resources in a ministry to the Jews. The following principles govern the work of this department:

1) To develop interest in bringing the Gospel to the Jewish people, and to encourage and assist established congregations in the evangelization of Jewish people living within their parishes.

2) To provide the most effective method for bringing the Gospel to the Jewish people.

3) To provide tracts and other literature especially prepared for Jewish people.

4) To promote a widespread program of Christian education.

5) To develop an adequate training program for workers among Jewish people.

6) To establish Gospel centers in the larger Jewish communities. These centers shall provide teaching and preaching programs, counselling service, literature and Christian fellowship opportunities for the people of these communities. A chief emphasis shall be upon personal visitation in the communities adjacent to the centers. The program of these centers shall be so conducted as to work toward the affiliation of the new converts with established congregations.

●

One confirmed bachelor gives out the confidential information that the reason he has never married is that a man just can't support a wife and a couple of million government employees on one salary.—Watchword.

The retirement of Editor Morrison of the Christian Century is noted with universal regret. Even when disagreeing violently with his opinions, he won the respect of all unprejudiced readers. He is master of analysis and writes with a sure knowledge of the value of words. He built Christian Century into the most widely read non-denominational religious weekly from a small, unimportant magazine of the Disciples of Christ. A liberal in theology, he shows large understanding of the position of the conservative and considerable tolerance. To his successor, Dr. Paul Hutchinson, we wish continued popularity for Christian Century. Dr. Morrison will edit Pulpit Magazine.

●

"Did you hear about the fellow who invented a device for looking through the walls?"

"No, I didn't. What does he call it?"

"A window."—Biblical Recorder.

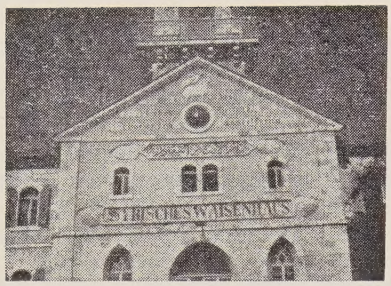
●

Congratulations both to the Wartburg Synod and to Dr. R. B. Belter, on his election as first full-time president. We have quoted frequently his weekly editorials from his parish bulletin. Bethany, Burlington, Iowa, has shown his vital leadership in her growth and work. We shall expect the same evidences of constructive leadership in the record of Wartburg. Perhaps we may now quote from time to time from the synodical bulletin.

NCL News Bureau Photo

American Ambassadors

Dr. Ralph H. Long, executive director of the National Lutheran Council and Dr. Franklin Clark Fry, president of the United Lutheran Church in America, as they boarded the Queen Elizabeth, Wednesday, June 11 at New York. Dr. Long and Dr. Fry sailed to attend the Lutheran World Federation's Assembly at Lund, Sweden, June 30 to July 6.



NCL News Bureau Photo

A Great Lutheran Institution

Shown above is the facade of the main building at the Syrian Orphanage in Jerusalem. Beneath it guards patrol with fixed bayonets while tanks and other military vehicles rumble in and out of the compound. All the buildings are solidly constructed of stone.

Camps
for the homeless boys and girls of Germany are being established. The picture of need is so drab that it should stir our deepest interest. We quote from a NLC News Bureau report:

Thousands upon thousands of orphaned and homeless boys between the ages of fourteen and twenty are wandering about aimlessly in Germany today. In the larger cities they often sleep in bunkers, improvised shelters under bombed buildings, engaging in the shady practices of black markets in railroad stations or on the curbs of crowded city streets.

Uprooted as they are and deprived of parental oversight and guidance, they easily fall prey to every form of temptation. The physical and spiritual health of the Germany of tomorrow depends in no small measure on what happens to such boys.

Here and there, under church auspices, camps have been established to house such homeless boys and to offer them the opportunity of living a regulated life in an atmosphere of Christian fellowship.

One such camp was established on the outskirts of Frankfurt am Main shortly after Easter. Under the direction of trained Christian youth workers, some twenty tents were erected to accomomdate six boys apiece. There is a larger mess tent and a recreation tent which has little equipment but which is utilized especially for lectures, discussions, and worship. The camp site was leveled off, gravel walks were laid, and gardens were planted by the boys themselves, who also do the routine camp work, including the cooking. Some of the boys work nearby and plans are in the making to teach them trades in camp workshops. Eventually it is hoped that some of the boys will be received into private families and that all of them will become useful as Christian members of society.

The camp leaders are working without adequate material resources and at great personal sacrifice. But they have the reward of knowing that their experiment is a constructive contribution toward the rehabilitation of a "lost generation" and that it may point the way to a much larger and more adequate undertaking.

●

"Now children," said the schoolmistress, "how do you suppose Noah passed his time on the ark?"

There was no reply.

"Come, come,"she went on. "It's my opinion that he did a lot of fishing. Am I right or wrong?"

"Wrong," replied little Freddie.

"Wrong am I?" smiled the teacher. "And why?"

"Noah couldn't have done much fishin'," replied the boy, "he'd only got two worms."—Biblical Recorder.

●

President Zeb
was the speaker at the July 3rd Lutheran Luncheon Club in the nation's capital. Subject "The Men of the Church for the Master of Men." Secretary Mac (Martin A. McGrory) tells of the five Harvard men who came by mistake to the June luncheon. They thought it was an alumni luncheon. He pinned on them the usual badge for those coming without reservations—"Is my face red." But when they discovered their mistake they beat a hasty retreat, bottle and all!

●

Easy-going religion makes hard-going for the church.—Religious Telescope.

●

Proportionate giving
is the key word in Christian stewardship today. It means that each Christian must consider carefully and prayerfully what proportion of his income should be given to the Lord's work. One tenth should be the minimum, but many factors have to be taken into consideration. How much is required for the living of ourselves and our families? How far are we justified in going beyond requirements to provide the luxuries that add so much to comfort and enjoyment?

●

Dorothy had heard a missionary relate over the radio some of his experiences in Africa. Telling her father about it afterwards, she said: "He told us that the poor heathen were often hungry and when they beat on their tumtums it could be heard for miles.

—Christian Union Herald.

Missouri Synod
was represented at the Lutheran World Federation in Lund by a delegation headed by Dr. Walter A. Maier, famous radio preacher. It is hoped that the presence of this delegation may draw Missouri into closer relationship to world Lutheranism. The lines of partition are slowly crumbling. Lutheran unity seems more hopeful today than ever before.

●

Jack and Joe went fishing one day in a rented rowboat and found a spot late in the day where the fishing was wonderful. They wanted to be sure to find the same place the next day and Jack finally solved it by drawing an "X" in the bottom of the boat. Said Joe, "That will never work. That's silly."

"Why won't it work?" asked Jack.

"Gee, you're foolish. How will we be sure of getting the same boat tomorrow?" asked Joe.

—Christian Observer.

●

Dr. Frank M. Brown,
Lutheran World Relief commissioner with CRALOG in the British zone of Germany reports the gratitude of those who are receiving Bibles and hymn books sent from America. We take these instruments of worship and education so much for granted that we can little appreciate how much they mean to us. Dr. Brown writes:

"At the present time all these gifts are especially welcome. Again and again, expelled church members from Eastern Germany ask for Bibles and hymn books as well as for catechisms for their children. In most cases they could not bring these books with them or lost them in their flight."

●

Mother (to son wandering around room): "What are you looking for?"

Son: "Nothing."

Mother: "You'll find it in the box where the candy was."

—Watchman-Examiner.

●

Rev. L. J. Wolff,
pastor of Good Shepherd Church, Bloomfield, Nebraska, is the first full-time president of the Synod of the Midwest. Those who are giving themselves to the work of the full-time presidency should feel much satisfaction in the movement toward similar offices in all our synods. Investment by synods in better administration pays. We confidently look to Nebraska for the results of the leadership of Pastor Wolff.

Guest Contributions

Presidential Message . . .

Dear Brethren:

Constantly we have emphasized the importance of organization and adequate financing in our Brotherhood program.

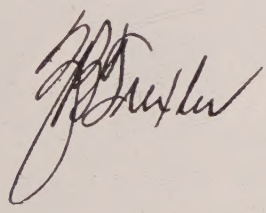
Now we want to emphasize the importance of LUTHERAN MEN *as it relates to our program. Won't you subscribe for it and then use its topic in your monthly meetings? Won't you Synodical, Conference and Congregational officers set as your minimum goal till convention time — October 1948 — double the number of subscribers you now have?*

How?

Appoint a Synodical Director, Conference and Congregational Committees, and ask them to sell LUTHERAN MEN *with all their might.*

Do it, won't you?

Faithfully,



Let Us Remember!

By Rev. Edward J. Mattson, S.T.D.

Dr. Mattson is Institutional Chaplain of the Lutheran Welfare Council of Northern California. He is thus investing his experience as an army chaplain during the war. In those days he was a welcome contributor to LUTHERAN MEN. *To quote from the letter accompany this article:*

"Perhaps this airtcle seems more suitable as a Memorial Day theme. It was not written with that intention. We of the welfare departments of our Church know, by many contacts, that the war is not over for many; that that former service men are in other places than hospitals; that there are many at home who feel forgotten; that there are too many human maladjustments to permit the Church to rest satisfied. Brotherhood is not a monthly attitude any more than worship should be limited to a Sunday or a prayer before a high altar. Peace is no excuse for passiveness as applied to fraternity. St. Paul's admonition in Corinthians 13 is apropos. Now is the time to extend love, to remember, to make action realistic, to spread hope, to be a missionary. The eleven million persons who served the colors are not the only ones to be remembered. They are the vanguard. Millions more keep in step behind them and if their cadence is not exact they, at least, are to be included. Who is excluded-? Who is immune to forgetfulness?"

A natural reaction, when peace comes, is to return to the habits we knew before war came. And by "habits" we mean routine living. Here and there are eruptions in personalities and groups; a shifting of the commonplace; the beginning of a new generation; the disappearance of a career; a fantasy which temporarily overcomes; or the resounding of an echo long forgotten.

Most of us return to routine not necessarily to forget but in getting adjusted are too busy to remember. We even forget to remember the things we said we would never forget and among the forgotten are our friends. This is not so much the evidence of selfishness but more the lack of selfishness. Perhaps the peculiar need of holydays and holidays can be partially explained in this light. They do have a tendency to arouse our lethargic idealisms. Even a conference of kindred minds composed of individuals who continually strive against man's natural reactions, folks who refuse to be submerged in laisses faire can produce reactions more telling than originally expected by its conceptors. The potential beneficiary of its thinking could be the man who has forgotten and also the man who thinks he has been forgotten. Its purport would be to resurrect a promise so that it may accomplish its primary desire, to stir the noble purposes lest they be coddled by time and eventually seep into the sleep of indifference.

The social mission of the Church is to avoid this hypnosis. The patient or inmate must not hunger for the Bread of Life. From Him Who has given to us, we must take to others. Though we faint and become weary we must support those who cannot rest. With minds that are whole we can pray for those whose minds are ill.

To love without dissimulation he who is dissimilar in creed or color will cleanse our creed of the impurities we permit to exist.

Man is more than a human. He is a little lower than the angels and has been crowned with glory and honor. Raise the curtain of sin from his heart and we will find a spirit ready for the Kingdom of God. This was the Sermon of our Saviour and is the purpose of our preaching in chapel or ward, before cell or cot, without ceasing for every day should be the Lord's Day.

Though banners are furled except for parade, they still flutter in the ears of those who charged behind them at Seminary Ridge or El Caney. Though the Enfields shine as relics, they still bob on the aching shoulders of the men going into the flame at Belleau or spanning the historic Marne. Though the cross marks the spot for peace for those who wait the last victory, there are those still plagued with the scare of war received at Remangen or Sicily. Though men strike at the frozen poles they wish to return to the hearth for man is pro-social, as is the Church, as was Christ.

Chocolate and fags, music and books
Have their place at the bed-side table;
But so have the friends, both clergy and lay,
We who are willing and able.

A message and a welcome, both sincere and enriched by action, will never go amiss among those missed by their parish and family.

Religion and Life are not to be abused by separation but wedded into a subjective whole. Such a philosophy, charged with the efficiency of God, welds the disintegration so apparent in disillusioned personalities.

These are some of the goals for us who have not forgotten that life does not die; that man, with all his faults, can have faith; that resolutions are more than scribbled purposes; that in the duel between right and wrong, the former must survive; that the rut of routine should lead to the highway of regard; that unity in peace requires unity in program; that the Christian's day is unconditioned by earthy restrictions; and that Almighty God is the Father of us all through Jesus Christ. As Christians we cannot serve them without Him.

There is a long, long trail to walk back into the yesteryears but it also goes-a-winding into the land of tomorrow which is always on the threshold and so close to the attentive heart that its rattling of spears give it reason to ponder. Shall we have more to remember?

Our duty is to remember and so forge the chain of Christian brotherhood that the weakest link will be, by the Grace of God, as strong as we.

●

Dr. Lilje Consecrated Bishop of Hanover

By Dr. E. Theodore Bachmann

Dr. Bachman is on leave from the faculty of our Chicago Seminary and is the representative of the World Council of Churches in Germany.

An estimated 10,000 people lined the streets and crowded the market place as the long ecclesiastical procession moved into the Cathedral of St. James and St. George for the consecration of Dr. Hans Lilje as Bishop of Hanover.

Policemen, aided by hundreds of boys and girls of the church youth organizations, formed a cordon along the way. In the balcony of the roofless and half destroyed cathedral a brass choir played chorales for the processional.

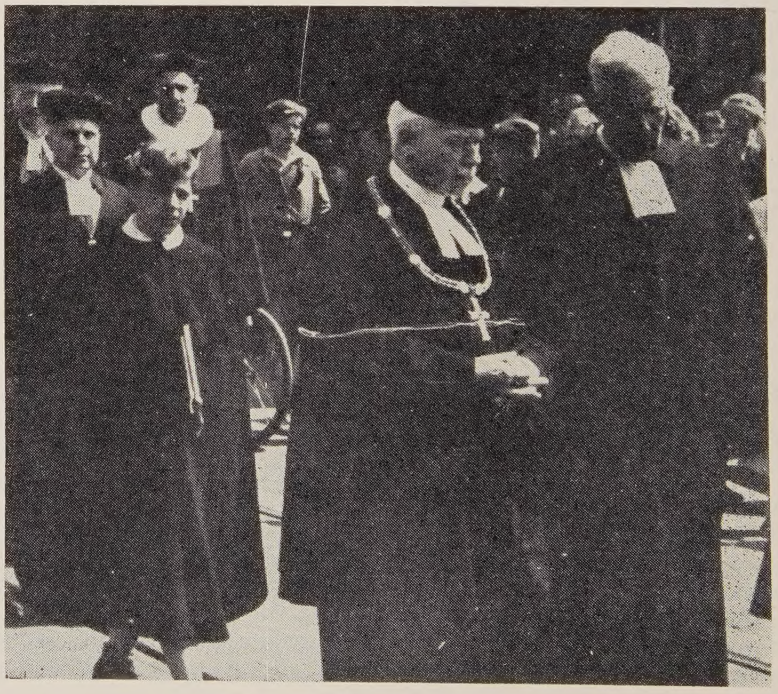
For the pastors and laymen representing the Province of Hanover's four million Lutherans, as well as for the visiting bishops and other church representatives, May 28 was an extraordinary occasion. At least outwardly it was one of the big days on the Lutheran calendar since V-E Day. Nor was it an exclusively Lutheran affair. Reformed, Union, Methodist, and Anglican churchmen were also present, giving the gathering perspective and significance far beyond the confines of Hanover or of Germany. For the new bishop has long been active in interdenominational as well as international church affairs. He was secretary of the Lutheran World Convention, 1936-45, and ranks as one of Germany's leading exponents of the ecumenical movement.

In badly bombed Hanover it would have been difficult to find a more fitting setting for the service. As the bishops entered the cathedral the choir and orchestra in the transept took up the Introit. Antiphonally choir and congregation, assisted by the musicians, joined in the festal liturgy. While the throngs in the square listened to the service over the public address system (the customary traffic being diverted), those on the inside could hardly miss the awesome significance of the setting. Small birches cut for the occasion, lined the defaced walls. A warm breeze blew through the glassless windows. Garlands on the columns in the nave drew the eye upward, past the bare trusses of the missing roof, to the brightening morning sky. Those seated in nave and chancel were flanked by hundreds who stood. Inevitably there were also boys and young men, even a few girls, who had found precarious perches on high ledges and recessions.

All attention was focused on the flower bedecked altar, with its six big candles and crucifix from which retiring Bishop August Marahrens addressed his successor with moving dignity. Then came the act of consecration. Among those joining the retiring bishop in the laying on hands were Bishop Hans Meiser of Bavaria, and Dr. Julius Bodensieck for the Lutherans in America. Other participants included Bishops Otto Dibelius of Berlin and Ernst Staehlin of Oldenburg, as well as the Dean of Chichester Cathedral, representing England's well known ecumenical leader, Bishop G. K. A. Bell.

In his sermon Bishop Lilje spoke as one sharing his people's hardship and privation. To those who knew his cramped quarters it made profound sense when he declared: "The lingering grief and measureless need may seem to goad us to despair. For we know we have also ourselves to blame. . . . But there is divine forgiveness, if we indeed repent. And this is God's way of helping us to make a new beginning, and to have confidence in the future."

Describing the vast task which was confronting ordinary Christians today, he added: "Were I not utterly persuaded that God through Christ is our unfailing help, even when we may feel completely frustrated, I would not be standing before you now. Nor would I have dared to assume this responsible office."



A New Lutheran Bishop

Part of the procession showing major participants: extreme right, Dr. Julius Bodensieck, representing the Lutheran churches in America; to his left, Bishop Meiser of Bavaria; directly behind the boy, an acolyte, is Bishop Lilje; and behind him, partly hidden, is the retiring bishop, Dr. Marahrens.

NCL News Bureau Photo

Other gatherings heightened the interest of the day. In the famous Ballhof the President of Hanover keynoted other speeches when he insisted that good government needs the church, not only that the lives of the people may have solid spiritual and moral foundations but also that the state may have a conscience. Those who remembered the Nazi era could sense the wide difference.

Meanwhile more than 2,000 young people crowded into the cathedral for an afternoon service of their own, and visibly demonstrated the fact that the church has a hold on many of the rising generation. Nor are most of these young people unmindful of the facts that loyalty to Christ entails real sacrifices. One of the speakers, the dynamic youth pastor, Hans Helmuth Peters, gave the assurance: "Never yet have I found that any young person regretted the cost of being a servant of Christ."

Bishop Lilje himself has long championed the cause of Christian work among young people. For a decade he served as secretary of the Student Christian Movement in Germany. Moreover, he has seen the church's great opportunity set in terms of evangelism. Fittingly the day of his consecration concluded with the launching of a missionary campaign in the Province of Hanover under the theme: "The Church Summons Germany to God." In the nine mass meetings at various points in the city of Hanover three Lutherans from America also spoke; Dr. Bodensieck, Dr. Theodore G. Tappert, and Dr. E. Theodore Bachmann.

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Man and Boy

By Rev. Paul E. Becher

Rev. Becher is pastor of St. John's Lutheran Church, London, Ohio. From student days he has been a worker with boys, spending his vacations in camp service. In his church he has a live program for boys and his monthly Brotherhood meeting is one of the best.

The light of the Brotherhood shines brightly for the men of the Church. It illumines a way of constructive service and aims to organize our manpower for Christ. This is very necessary. But that light is not meant to attract and direct men only, but it is designed so that a part of its rays be used to guide boys. In the words of the fourth objective of the Brotherhood it is "to develop the church life of the boy." These rays of light need to come through the Christian man who loves the boy.

In a Boy's World

Only as our men become disposed to seek out boys will any influence be made. The two must be as one, and the initiative to bring them together lies with the men. Boys cannot stretch themselves or be stretched to an adult level. The men can attract boys by invading their world. It may be through organized activities within the church such as the big brother idea with boys assigned to men, a father-son banquet with a speaker for the boys, or game nights when men and boys play together. It is this latter which carries the element of play that has many possibilities.

Play is a medium of exchange where men and boys can begin to understand each other rather easily. The "pal relationship" develops when a man shows a boy he can play with him. It may become a boy-man team in a table tennis tournament at the church or an invitation for some sports even which is to be shared. A seminary professor of mine was able to develop this pal relationship very well. Throughout the year, he could be seen at times with a football, ball and bat, or engaging in a snowball fight with his children. On one occasion, after taking his small son to a big league basegall game, the little fellow confided in his mother that dad was a swell guy. Rich is the man who can rate so high in the estimation of a boy.

Whether it be a result of a formal activity or one of a more informal nature, the man's one aim is to win the admiration and confidence of the boy. This then will allow for the suggestions of doing other things where the two can be together and the boy guided. In nearly every case the boy will respond to the leadings of the man. To the active member of the Brotherhood, church attendance rates high and is to him a privilege. A tremendous influence is created in a boy's life as he sees a man whom he admires in regular attendance at church.

With Spirit and Life

We do not mean to develop the church life of the boy to the point where he sits perfectly quiet with undivided attention for a complete worship service. This is too idealistic and we wish to be practical. When developing church life, we must remember that the boy must develop within too. If the theology of the sermon be too vague to put into words, let the boy know that the minister attempts to proclaim God's message to man. This merits the courtesy of our best attention. An informal discussion of the sermon may help to clarify or impress its message. Back of the whole worship service can be exalted the fact of God's presence and His desire to be worshipped. Questions will be forthcoming which merit the man's careful consideration and answers. These, if they cannot be answered satisfactorily, should be taken to the pastor. Above all, the boy should be convinced that real men deem it a privilege to worship and to have part in Christ's work. There could be no more challenging task than for a father and son to seek the souls of an unsaved father and son. This could make the work of the church vital and meaningful. The boy, too, could claim his part in making the church what it is. Our boys need to see the work of the church as the adventure which it is, thrilling rather than dull and lifeless. In this way, he can look beyond the externals of the church and behold its true spirit and life.

Blessed is the boy who can see the character and strength created through the church in the life of a man who is his pal. This will have limitless effect in keeping the boy ever faithful to the church and possessed by an enduring purpose in life.

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Light from the Prisoners of War

By Rev. Irwin E. Heckman, S.T.M.

Pastor Heckman served with distinction as an army chaplain and has been at the Philadelphia Seminary under a fellowship.

War magnifies hatreds, and warped attitudes linger after a war. Only the truth can make us free, and an understanding of our former enemies may serve to win their friendship and secure the future peace. May the time be propitious for the correction of inaccurate conceptions.

The receipt of many letters from the former Prisoners of War now in their own country motivates and impels the writer to release the proper and appropriate information. It is hoped it may: (1) dispel clouded and war-propagated sentiments, (2) widen the Christian horizon, (3) produce attitudes based on facts and stimulated by Christian teachings, and (4) activate deeds that release our charity. These letters express gratitude to

Rev. Irwin E. Heckman, S.T.M.

America and a repentance for having been involved in a system that brought chaos to our society. They also relate the horrible suffering from hunger, starvation, and from lack of clothes and fuel. The writers accept this as a divinely inflicted punishment, but we know that the majority of sufferers were victimized and made helpless by an evil and "power-hungry" minority group. The source of this power must now be thwarted in its attempt to prey on our ideals.

The reporter of this article served for two years as Chaplain to Prisoner of War Camps, directing 14 camps with a personnel of 10,000 German prisoners. Difficult tasks were encountered. The Nazis were arrogant and felt themselves superior to all others and as the only ones who could properly rule over them. They had violated all the laws of decency and had participated in the most inhuman criminality. One can begin such work only with apprehension, and the following questions were relevant: To what extent would these prisoners be guilty of Nazi attitudes and practices? Would all of them be poisoned by Nazi propaganda? Could enough good ones be found to offer prospects for Christian work? Could they be as receptive to humane and Christian teachings as they were to evil doctrines? Could exemplified principles of civilization surpass the propaganda for evil? And could we, the American officials, be sufficiently optimistic and confident in the efficacy and power of education when properly directed toward truth and through the channels of common sense and pedagogical techniques?

These apprehensions were tested upon my first entrance into their camp, being affronted: "Ah, we see you are an American Chaplain! Well, we are Nazis! Now what good do you think an American Chaplain can do to us Nazis?" Daily for the first six months someone denounced America, condemned democracy, called Christian love hypocrisy, but praised Hitlerism. Argument or resentful retorts would have minimized the effectiveness of our work, and the clever Commanding Officer forbade it. Patience, tact, self-control, love in the face of hatred, and a spirit fortified by Christ could bring desired results.

The German Prisoners varied according to time and place of capture and to the inevitable segregation by our own authorities. The first captives were the notorious Rummel Corps men, — Germany's selected soldiers and meticulously indoctrinated Nazis.

Roses usually grow on thorns, and being pricked must not frustrate the desire to pluck the flowers. The second contact was with a Lutheran German prisoner pastor. He greeted me with smiles, was appreciative and grateful for the coming of another minister, though an American Chaplain. Knowing that there were both bad and good ministers, the politically and the spiritually inclined, that they would either exercise an adverse or favorable influence upon the prisoners, it became my responsibility to determine the propriety or impropriety of their endeavors and influence. This minister conducted the services properly, preached intelligent, well-prepared and inspiring sermons without reference to political matters, — apparently a man of God. But it was impossible to learn his own personal political opinions. He kept me puzzled, but I decided that good fruits could be born only on good trees and that men who love Christ would love all that is good. His political interests were not revealed until he was transferred to a less Nazi camp. There he preached fearlessly, wrote and labored against the Nazi practices. One is not required to give his life when in the giving there is no gain. Being in a Nazi camp and being suspected for possessing a different spirit from that of the group would have been disastrous. A sheep cannot live among wolves unless it is clever to deceive and to disguise as a wolf. Later in this report we shall learn more about Pastor Schuhmann. Let us now concern ourselves with the other prisoners.

The Rummel Corps men generally proved themselves typical Nazis. But they attended the Services and while they expressed bitterness against Americanism, they gradually mellowed and soon showed respect for personality and responded to kindness. This we shall credit to the power of Christ. No Hitleristic indoctrination could expel all their heritage and the imprint made by centuries of Christian teaching. There was still enough of the good which could be primed. Of greater significance still was the direct aid, support and presence of Christ, who never forsook nor departed but who furnished the strength as He always does when it is asked for and used in His name. Further, by showing no resentment, but rather talking about better and more comforting things, of things common to men rather than about the controversial,together with the translation of kindness into deeds of service, there was made possible the gradual conversion from hatred to love and an efficacious ministry resulted.

But we must not judge the German soldier or German life by the strongly-indoctrinated Rummel Corps type. There were other types. Later the camp consisted only of those who were captured on D-Day and shortly thereafter, who then represented the average German soldiers. They typified the average German manhood because they came from all the trades, businesses, professions and vocations. At that time the Nazi government exempted no one for essential home service. Many were expected to serve for a few months as warriors and then return home, but they served long enough to be captured. The majority of these soldiers were non-Nazi, who hoped for the defeat of the Nazi-government and for freedom from dictatorship. Some were violently anti-Nazi. They anxiously sought for contact with the American Chaplain and were cooperative with American authority. They talked freely and without restraint. Such courage could exist only when the majority were of similar opinion.

What information they divulged! From them could be learned the true character of inside Germany.

Now let us note another type. For seven months my work was entirely with the non-cooperative. At first I was apprehensive about the possibility for effective work among such a type. Many of them were S.S.-men. My fears were soon proved to have been misapprehended. Within a few weeks they asked me to help direct their educational program and to teach classes. It may seem incredible but the work was fruitful beyond expectation. Although they were strongly indoctrinated and were fervent in their beliefs, yet they were intelligent enough to sense that their interests were occasioned by one-sided indoctrination and they yearned for general education received without restriction. In about four months approximately 95% requested and volunteered for an American directed program.

A decade of vicious dictatorial education caused havoc, untold destruction and great sorrow. But instruction in the truth is more powerful. The most depraved and circumspect indoctrination could not make all men into beasts, nor could it erase all traces of human nature. This was evident. "All the people can be fooled some of the time; some of the people can be fooled all of the time; but not all of the people can be fooled all of the time." —A. Lincoln. Here lies our hope. Men taught the truth will respond as readily as when taught falsehoods. Ordinarily men desire the truth, but we are lax in its propagation. It is as easy to open the eyes and see light as to close them and shut it out.

Two years of direct contact evidenced interesting results. Many Nazis have shown a gradual but sure mellowing, with large numbers being completely converted. During this time ten prisoner-clergymen (both Catholic and Protestant) furnished regular pastoral and ministerial assistance. Of these none were bad, none Nazi, although one was slightly victimized from Nazi toxines but from which he readily recuperated. The other nine men were heartily cooperative and consecrated to God's service. These ten pastors will labor for Christ and international goodwill.

Today we are aiming for an era of good-will, and we desire to promote principles conducive to an enduring peace by keeping Christ in our hearts, deeds and actions. We shall not be a part in prolonging suffering for the innocent, which by more Christ-like endeavors we could have somewhat prevented. For positive effect, we, as Christian and humanely minded people, will join in a program to relieve the many millions of today's distressed victims. Surely anyone will punish a criminal. But who would punish the wife, the children, the relatives, or the neighbors for another's crimes? Further, it is possible for an enemy to become a friend. England, our one-time enemy, is our steadfast friend for the last 50 years. Let us accept the advice of Jesus: "If your enemy hunger feed him, and thereby heap coals of fire upon his head." Love consumes animosities.

Now let us return to Pastor Schuhman. Herewith are excerpts from his letter. "After long years of prisonership I have now again arrived in my home. I had become sick and was therefore released. Many of my friends are still continuing in captivity. I rejoice that I can again be with my loved ones. First of all I must thank you for what you have been to me in the time of my prisonership. I shall never forget the time at . . . where we were permitted together to proclaim the Word of God." "I am now pastor at Mannheim, an almost completely destroyed city. The need is immersely great. Perhaps you can do something for us or find a few people who should like to help a little. May God reward you a thousand fold."

"God has severely punished our people because they have not obeyed Him. We only hope and wish that He in His Grace may forgive us."

With heartfelt greetings, from your
Pastor — Philipp Schuhmann
Evang. Pharrhaus
Mannheim—Sandhofen:
Germany

You will note that this pastor places all blame on his people, although only about 10% were actually guilty for Nazi support or promotion. He expresses repentance and a sincere faith in God. For such a one there is hope. Such a man will lead his people aright into international love.

Schuhmann and his congregation are greatly in need. Many people desire to send packages directly to worthy persons. For that reason we have furnished the complete address. Direct contacts, person to person, are mentally therapeutic, serving as food for the distressed and as "medicine" for the sick.

This is a good way to supplement our **Lutheran World Action** in which good Lutherans will not fail.

All of Europe is suffering. Possibly never since the founding of the Church has there been so much opportunity as at this time to prove that we are built upon a rock. What a blessing we can be to vast numbers by feeding them bodily and spiritually, by clothing their almost naked bodies, by furnishing medicine for the sick and by cheering the forlorn souls.

Rebuilding the Church First

A view of the procession, preceding the consecration of Dr. Lilje as Bishop of the Lutheran Church of Hanover, winding for blocks through the crowded streets. The children strewed flowers in the path of the new bishop. NCL News Bureau Photo

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Making My Life Count

The third Sunday of October — October 19th — will be observed as Brotherhood Sunday in all of the U.L.C.A. churches fortunate enough to have active men's organizations.

The 1947 Brotherhood Sunday Packet is now in preparation and will be mailed to the pastor and president of each U.L.C.A. men's organization immediately after Labor Day. This packet will include an attractive poster, sermon outline, 29th anniversary offering envelope, literature order blank and suggestions for 5-minute talks or addresses that may be given at your service. A 6-page Brotherhood Sunday program entitled **"My Life"** with suggested hymns, scripture passage and dialogue will enable the members of your Brotherhood to put on a creditable Brotherhood Sunday service.

The theme for the 29th anniversary Brotherhood Sunday service—**"Making My Life Count"** — (Witnessing for Christ through Evangelism and Christian Stewardship) — (a) In my Home; (b) Church; (c) Brotherhood; and (d) Community — based on Matthew 5:16 — should provide an interesting and profitable men's meeting.

May we respectfully suggest that your pastor and brotherhood officers arrange for a conference regarding your Brotherhood Sunday service. You can also avoid disappointment by extending an early invitation to your guest speaker if you are planning to have one.

Please remember that a successful Brotherhood Sunday service will give you an opportunity to contact ALL of the laymen of your congregation and enlist them in a new year of service for the Master.

* * *

Combatting the Summer Slump

"The Customary Summer Slump" is accepted as the inevitable by many brotherhoods where meetings are omitted during July and August. We can only feel sorry for any brotherhood where this practice prevails.

While it is true that the vacation months will find some of the "regulars" unable to attend the Summer meetings, there are many others who because of their employment will welcome the opportunity to enjoy the fellowship at an open air event. A well-planned outing or pilgrimage by your brotherhood to some church institution will pay rich dividends in friendships and physical relaxation.

It should be remembered, however, that an "out-of-doors" meeting can be adapted to the setting with a minimum of ceremony and yet be in keeping with the dignity to be found in a meeting of Lutheran Churchmen.

Veterans Serve on a New Front

A recent issue of **The Lutheran Monthly** — official publication of the Pittsburgh Synod, carried the following write-up on the cover page. Although this may be "old stuff" to the good folks in the Pittsburgh Synod, I hope they will bear with me for bringing this article to the attention of our U.L.C.A. brotherhoods.

"Holy Trinity, Jeannette, Pa., the Rev. E. B. Hanks, pastor, was a surprised congregation when the call for the commissioning service for the Every Member Visitors was made. A group of 50 ex-servicemen of the congregation came to the altar for the service. The service men and the pastor had kept secret the personnel of the Visitors until the commissioning service was held. The thorough job that was done was evidenced by the fact that the budget of $16,000 was oversubscribed. The Visitors were guests of the Men of the Church at a banquet on Friday evening, January 17. Holy Trinity has again paid its benevolence in full, its Lutheran World Action quota for one year, and $1,000 to the Old People's Home."

So far as we are concerned the most important fact of this occasion was omitted from the above article, for a new brotherhood with 82 charter members was organized in Trinity Lutheran Church in January 17th. We are proud to have this outstanding group of laymen enrolled in our U.L.C.A. Brotherhood and extend our congratulations and hearty good wishes to Pastor Hanks and the members of Holy Trinity Brotherhood.

* * *

Could This Happen in a Lutheran Church?

The following article entitled **"What Do You Think?"** appeared in **Methodist Men** — official publication of the Methodist Laymen's organization. We sometimes wonder why some Lutheran churches do not have a brotherhood, and we may perhaps find the answer in the unfortunate experience of a certain Methodist church.

"A friend of mine told me an interesting story of an experience his church had in trying to organize a group of Methodist Men.

"It seems his church had no men's activities to speak of but they did have a number of fine young fellows just out of service.

"So the Pastor called a meeting of these young fellows along with men of varying ages and had what started out to be a fine meeting of men of Methodism. Then he told them about Methodist Men and asked them to set up an organization and apply for a charter. He was greatly distressed to find no enthusiasm at all in the group. So, he concluded, Methodist Men was a 'bust' as far as he was concerned and that was that!

"My friend asked me what I thought was wrong. As I see it, the Pastor did all right in initiating the first meeting of the men, young and old together. But he started too soon on the real objective of the movement.

"He should have borne in mind that these men gathered together for the first time were not thoroughly acquainted, nor were they certain of the reason for the meeting. They were 'cold' and unresponsive. Brother Pastor should have conducted his first meeting on a purely social level. He should have used devices calculated to bind the group together as friends in the local church. It probably would have necessitated two or three meetings of like procedure to make these fellows realize that here was a men's fellowship quite worthwhile and most pleasant.

"After sufficient meetings to establish this bond, our Pastor-friend then could have discussed the objectives of Methodist Men with a few of the members of the group and obtained their consent to present the mechanics of the organization to the others through them. Another meeting or two should be allowed to permit the men to discuss the proposal.

"Then Brother Pastor would have found his proposed organization of Methodist Men quite acceptable and a real asset in his church.

"What do you think?

"Elmer Layman."

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Our Departed Leader

Walter S. Rapp, Sr., Houston, Texas, Past President Texas Synodical Brotherhood and former member U.L.C.A. Brotherhood Executive Committee.

Lutherans of the Texas Synod and Brotherhood men in particular, were shocked and grieved to learn that Walter S. Rapp, Sr., had died at his home in Houston on the morning of June 3rd, after a very brief illness. Born in Moulton, Texas in 1896, he was the son of Pastor and Mrs. Gustaf Rapp, and had been a member of Grace Lutheran Church, Houston, for the past twenty years. Funeral services were conducted by Pastor N. H. Kern, assisted by Pastor Wm. J. Hoebel, of Dallas, formerly Pastor of Grace Church, Houston.

Since coming to Houston Mr. Rapp had been employed by the Texas Company, having entered their service in 1920. At the time of his passing he was serving as senior clerk in their purchasing department.

During the twenty years of his active membership in Grace Church he served in various capacities on the Church Council; as treasurer, recording and financial secretary, vice president, and on various important committees. It was not at all unusual for him to occupy the pulpit in the pastor's absence. He had served with distinction as director of the Luther League and was a faithful member of the choir.

Mr. Rapp was a charter member of the Brotherhood of Grace Church, Houston, and was instrumental in the organization of the Synodical Brotherhood of Texas, which he served as president for two terms and as secretary. Representing the Texas Brotherhood as a delegate to the national convention he was honored by election to membership on the U.L. C. A. Brotherhood Executive Committee.

Survivors are his wife, two sons, four sisters and one brother.

Recognizing his Christian character and his outstanding leadership, his friends and fellow-members are planning a permanent memorial to his memory to be placed in the new Grace Church when built.

P. L. Wahlberg

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St. Paul
is still flying on his missionary journies. If we know the first great missionary to the gentiles he would find any other method of transportation too slow for his urgent mission of evangelization. The present day St. Paul is a plane and in both its story and picture LUTHERAN MEN has publicized it. Purchased through L.W.A. it has been carrying missionaries safely from post to post in China. Its latest mission carried 25 Chinese delegates from Shanghai to Oslo, Norway, a round trip of 16,000 miles, to the World's Student Christian Federation meeting this month. Happy landings!

The Federal Council of Churches
has published the following epitome of its policies. They should help Lutheran men to understand this powerful Protestant federation.

1. Its central objective is to serve as a coordinating instrument in programs that are agreed upon.
2. It is positively Evangelical, based upon a common aceptance of Jesus Christ as Divine Lord and Saviour.
3. It seeks a common front of American Protestanism, in fellowship with American bodies of the East-Orthodox family.
4. Its primary concern is with the spiritual life and evangelistic outreaches of the Churches.
5. It works progressively for constructive measures of human welfare.
6. It aims to draw the different groups in our economic life together in better understanding and cooperation.
7. It seeks to make our economic system more fully serve democracy and justice for all, rejecting Communism and all forms of totalitarian government.
8. It stands for equal opportunity and justice for all races.
9. It supports efforts to develop effective instruments of international cooperation and to promote a just and durable peace.
10. Its method in political fields is one of education for Christian citizenship.
11. It establishes cooperation with the Churches of other lands and aids the movement for an ecumenical Church.
12. It helps local communities to develop their own agencies of effective Christian cooperation.

You Can't Afford to Miss

The 20th Anniversary Convention of
The American Federation of Lutheran Brotherhoods
in Milwaukee, Wisconsin — November 14-16, 1947

Convention Theme . . .

"Brotherhood Builders —
Working Together —
With God."

U.L.C.A. pastors and laymen are cordially invited to attend this great meeting of Lutheran Men in Milwaukee next November.

Bible Lexicography

By Rev. Roger G. Imhoff
Pastor, Fenner Memorial Lutheran Church
Louisville, Ky.

TRUTH . . .

is plenteous with God,
is as a shield and buckler,
endureth to all generations,
is kept forever by God,
will not forsake thee,
sheweth righteousness,
came by Jesus Christ,
will guide you into Life,
shall make you free.

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27th Annual Convention of The Maryland Lutheran Synodical Brotherhood

Monday, May 26th, 1947

THEME

"All the Men of The Church for the Whole Task of the Church"

The 27th Annual Lutheran Brotherhood Convention of the Maryland Synod was held in the Lutheran Seminary, Gettysburg, Pa. Registration of delegates began at 9:30 a.m.

Eighty-six laymen and fifteen ministers registered by noon. No registrations were accepted after 12:00 noon.

President Merwyn Fuss in his report to the Brotherhood gave a glowing report of self sacrifice and service. During the year President Fuss travelled 2610 miles visiting Brotherhoods and giving inspirational talks. He wrote to every Lutheran Church in Maryland asking for an invitation to present the work of the Brotherhood. In his report he stated that he was extremely sorry that quite a few pastors ignored his desire for service. He accepted every invitation given during the past year, and reported the following new Brotherhoods:

Ascension Lutheran Church, Baltimore, Md.
Zion Lutheran Church, Middletown, Md.
St. Benjamin's Lutheran Church, Westminster, Md.
Reformation Lutheran Church, Washington, D. C.
Holy Comforter Lutheran Church, Washington, D. C.
St. Paul Lutheran Church, Frostburg, Md.

President Fuss made the following recommendations, which were accepted by the Maryland Synodical Lutheran Brotherhood:

1. That a Boy Scout Troop be formed in every Lutheran Church in the Maryland Synod.
2. That the laymen of the Maryland Synod approve the Laymen's Retreat to be held in Jolly Acres September 12-13-14, 1947.
3. That the Lutheran Brotherhood of the Maryland Synod urge that a representative of the Lutheran Brotherhood be given a place in the Conference conventions.
4. That we strive for 25% of the male membership in each congregation to be an active member of the brotherhood.
5. That 50% of all members be subscribers to LUTHERAN MEN.

The Brotherhood Convention of the Maryland Synod was strictly a laymen's convention, only the invocation and benediction given by a minister.

Mr. Thomas L. Cline, Professor at Getysburg College addressed the convention on "Rebuilding for Christ Through Evangelism." He stressed the fact that the Church was not a one man's organization—that we laymen have a part in it and should take it—that we cannot leave it entirely in the minister's hands.

Mr. William N. D. Fisher of Holy Comforter Lutheran Church, Baltimore, Md., and an outstanding worker in Boy Scouting, spoke on "Rebuilding for Christ Through Boy's Work." Mr. Fisher who has given better than 25 years to this particular work stressed the needed cooperation of all men in the work of the boys—that boys are not delinquent—that most of our delinquency is delinquent parents, and church leaders.

Dr. Clarence C. Stoughton, Executive Director of the Lutheran Laymen's Movement for Stewardship spoke on "Rebuilding for Christ Through Stewardship." Everyone who heard Dr. Stoughton approved heartily his views, and approved of the 200% in apportionment.

Mr. Martin A. McGrory, Atonement Lutheran Church, Washington, D.C., Vice President of the United Lutheran Brotherhood spoke on "Rebuilding for Christ Through Christian Citizenship." Mr. McGrory brought to the attention of those present the need for Christians to use the ballot for promotion of Christian views. That every Christian owed it to his God and Church to fight for what is right—that too many Christians stay home when they are politically against, rather than vote for what is right.

On Monday afternoon the following officers were elected.

Mr. Merwyn C. Fuss, Taneytown, Md., President.
Mr. Fred W. Konnemann, Washington, D.C., Vice President.
Mr. H. L. Pilert, Baltimore, Md., 2nd Vice President.
Mr. Carl H. Hornfeck, Baltimore, Md., Secretary.
Mr. John L. Shaw, Frederick, Md., Treasurer.
Rev. John C. Stuff, Baltimore, Md., Pastoral Advisor.

The Execuitve Committee were elected as follows:

Mr. Martin A. McGrory, Washington, D. C.
Mr. J. Harold Hooper, Walkersville, Md.
Mr. Raymond Geddes, Baltimore,Md.
Mr. Carl L. Schaeffer, Westminster, Md.

The convention came to a successful close with a banquet attended by 230 laymen and ministers. Mr. Zeb Trexler, President of the Brotherhood of The United Lutheran Church in America, spoke on the "Ticking of the Metronome." Zeb gave a sterling address thoroughly enjoyed by all present. He said many good things but especially the following:

"The time has come when we must stop our fooling in this work of the Brotherhood. If the Brotherhood is to achieve success and harness the manpower of the Church—we must put our shoulders to the wheel—laymen and ministers alike. The Brotherhood is the right arm of the Church, recognized by the Church, it represents potential strength and power. Ministers and laymen alike are obligated to its work.

"Bible Classes and Men's Clubs have their places. But the Brotherhood is the working organization of the Church, from it comes the lay leaders of our Church."

●

Lancaster, Pa. Conference Meets

In historic Holy Trinity, Dr. Henry H. Bagger pastor, the May rally of Lutheran men was held. A hearty welcome was given by President John H. Boss, Jr., of the local Brotherhood. President John H. Clark of the conference Brotherhood responded. The address of the evening was given by Rev. Allen G. Ycungblood pastor of Annunciation Lutheran Church, Philadelphia, Pa.

●

"If an electric train was going 30 miles an hour and the wind was blowing 40 miles an hour with the train, would the smoke go forward or backward?"

First Student: "The smoke would go straight up."

Second S.: "It would go forward."

Third S.: "It would go backward."

"You are all wrong, there would be no smoke from an electric train."

—Watchman-Examiner

The Brotherhood In Action

● Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

The Brotherhood Serves

The interest of the men, which was created and fostered in the educational feature of the meeting, must have opportunity for expression. This is afforded in the service part or business session of the Brotherhood Program.

The business session, which may come before or after the presentation of the topic, must not drag. If the committees have done their work thoroughly it can be a most interesting part of the meeting. There is a real thrill that comes to those who have a part in a constructive service for the Kingdom of God.

The time to be allotted depends somewhat on the circumstances. Ordinarily 15 minutes are usually sufficient. Many brotherhoods have been killed or badly maimed by long, drawnout business sessions.

I. The first item in the business session is the reading, correction and approval of the previous month's minutes.

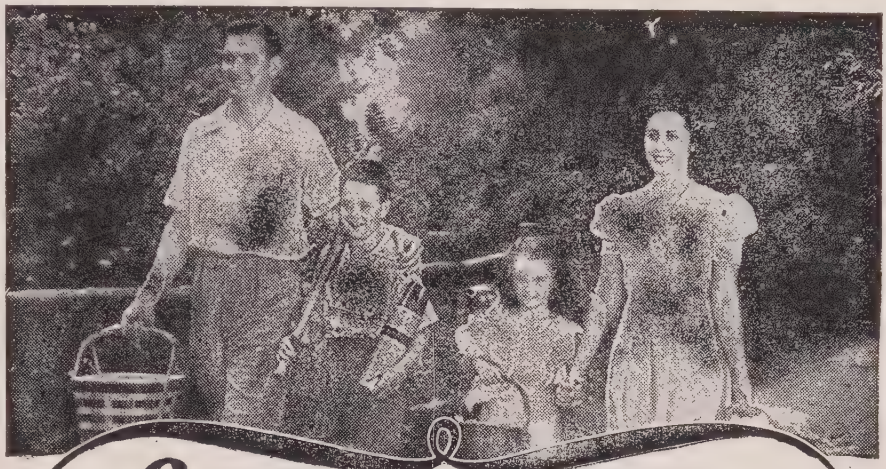
II. Old business should be given attention next. Items to be considered are generally revealed in the minutes of the last meeting.

III. The report of the executive committee should be of major importance. The membership of this committee should consist of the officers and the pastor. Other persons may be added such as chairman of standing committees and such other men known for their interest and ability in Brotherhood work. The committee should not be too large.

1. The Executive Committee meets between the regular meetings. It studies problems referred to it and reports its findings and recommendations to the Brotherhood at the regular meeting. Any questions or proposals arising in the meetings, if not speedily decided, may be referred to this committee, or if thought advisable, to a special committee.

2. This committee reports its findings and makes its recommendations for consideration by the men at the Brotherhood meeting. The subject may be discussed, and the proposals may be changed, if it is desired.

3. General Brotherhood problems and its activity may be discussed by this committee. Perhaps the attendance needs boosting. Or it may be that the topics are not presented properly and interestingly. There may be a local project that the men should assume. Correspondence may need attention. The statement of dues may need correction. Bills need to be paid. The president may need help in appointing committees. All these, and many other matters can be handled by the Executive Committee.



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Lutheran Boy Scouts

● MR. EARLE W. BADER, Director
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

The Troop Committee

should develop a definite plan for troop camping because it is one of the most important features of Scouting. Remember, Scouting is OUTing. Omit camping from Scouting and you take away one of the most important methods of teaching boys to live and work together in a democratic manner. So plan for camping for your troop. Start a camping fund by asking Scouts to make a small weekly deposit. In this way money will be on hand whenever the troop finds an opportune time to go camping. Money will also be provided to assure a week or two in a Scout camp during the summer. The best Scout camps only charge an amount to cover the cost of the food, all other expenses being met in some other way, usually by an appropriation from the local Council. It's a grand opportunity for a boy to get excellent training at little or no cost to his family.

The Troop Committee should make it possible for the Scoutmaster to go with the Scouts to camp. They should assist him to get his vacation at the proper time. A member of the National Guard or a Reserve Officer usually has little trouble getting time off to attend to his military training so why not the Scoutmaster too. His task is just as essential.

Camping brings out the best in the boys. So plan definitely for more camping throughout the entire year. Boys want to be out in the open. Let's take them there.

The Fountain of Youth

was sought in vain by the early Spanish explorers of our country. More fortunate have been those who have spent a part of their time and talent in serving youth. For they, to their great delight and satisfaction, have discovered the Fountain of Youth without even seeking for it.

If you want to feel and be young, spend some of your time with the young. You will absorb and retain some of the spontaniety and cheerfullness of youth. Work and play with the young and you will remain youthful in your outlook upon life. Engage in physical activities with the young and be relieved of much of the mental and emotional strain of modern adult life. Give nature a chance to renew your body, mind, and spirit. The satisfaction you will get from active guidance of the young is without measure. Nothing is so satisfying to a man as the feeling that he has guided boys to become self-reliant, patriotic citizens. This promotes a feeling of well being which is a veritable Fountain of Youth. It is impossible to give unselfish service without getting more than you give.

Serve youth and you will find the Fountain of Youth.

The Twelfth Scout Law— A Scout Is Reverent

He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion. Read: Psalms 99.

Habakkuk 2:20

"The Lord is in his holy temple; let all the earth keep silence before him."

Leviticus 19:30

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

"Reverence means having proper respect for all sacred things. A reverent person never uses God's name in vain, never speaks slightingly of religion, never ridicules anyone's beliefs however much they may differ from his own, and never sneers or laughs at anything that has sacred associations. To be reverent is to have sacred respect for God, for God's House, for God's Day, and for God's Son, and for the work whatever it may be, that we believe God would have us do in the world."

Every man of tomorrow is a boy today.

Report of U.L.C.A. Brotherhood Boy Scout Committee

In presenting my report as Director of Boy Scouting I will confine myself to the most important activities of our commmittee since the Erie Convention in October, 1946.

1. Dr. George A. Eichler, Chairman of the U.L.C.A. Brotherhood Boy Scout Committee, represented our committee at the annual meeting of the American Federation of Lutheran Brotherhoods and the Lutheran Committee on Scouting in Chicago, Illinois, on January 3, 1947 A comprehensive report of these meetings by Dr. Eichler appeared in the February, 1947 issue of LUTHERAN MEN. Our chairman was greatly impressed by the contribution that Scouting is making in the promotion of unity and fellowship among the various Lutheran Bodies in America. In commenting on the unanimity with which Lutherans in America sponsor the Scouting program, Dr. Eichler stated:

"No other committee includes in its membership representatives from so many general Lutheran Bodies as does the Lutheran Committee on Scouting."

2. The annual Boy Scout Sunday observance on February 9th received the wholehearted approval of our pastors and Brotherhood officers. Although we did not ask for a report, word was received from many churches that this event marked a new appreciation by the Scouts and their congregations of the mutual concern for the spiritual welfare of their boys. Dr. Iverson, Chairman of the Lutheran Committee on Scouting and Assistant Director of Relationships of the Boy Scouts of America, complimented our committee for the suggested program and sermon outline, which we supplied without charge to the pastor of each congregation in the U.L.C.A. which sponsors a Scout Troop or a Cub Pack.

3. At our January 20th Boy Scout Committee meeting, we adopted a resolution sponsored by The Lutheran Committee on Scouting. This resolution requested The National Lutheran Committee on Scouting to take whatever steps may be necessary or advisable to have the responsible officials of The Boy Scouts of America publish in the next issue of SCOUTING a statement correcting the misinformation contained in an article entitled "The Story of the Re-

ligious Awards," published in the January number of SCOUTING."

This matter was satisfactorily explained in an article by Dr. Wyland, Director of Relationships, Boy Scouts of America, in the April, 1947 issue of the SCOUTING magazine. The article states that the *Pro Deo et Patria Award* will continue to be recognized by The Boy Scouts of America as the official religious award for the Lutheran Church Bodies in America.

4. A joint letter from Dr. Eichler and your Director, accompanied by a report blank, was mailed on May 5th to our Synodical Brotherhood presidents, requesting them to appoint (or reappoint) a Boy Scout Director and committee for their synods and conferences. This letter emphasized the importance of: (a) Appointing Directors and Committeemen for a calendar year annually; (b) Only active Scouters who have the necessary experience and interest in Boy Scouting should be appointed. Four presidents have responded to our letter and we will send a reminder if a reply is not received at an early date. One hundred and sixty-two Synodical and Conference Directors and Committeemen have been appointed and are now promoting Boy Scouting in 19 synods. We are hoping that additional appointments will be announced for the remaining seven synods at an early date.

5. A quantity of triplicate Scout Survey Blanks have been mailed to our Synodical Presidents and it is hoped that after the new Synodical and Conference Directors have been appointed, immediate steps will be taken in each Synod to have the Conference Directors and committeemen conduct a church-wide survey of our existing Scout Troops and also compile a list of the prospective congregations where material to organize a new Scout Trroop may be sent. A duplicate set of file cards with the names of all U.L.C.A. Boy Scout Troops have been forwarded to our Synodical Directors for their guidance in making the church-wide Boy Scouting survey.

6. According to our records we now have 1228 Lutheran Scout Troops and Cub Packs in the U.L.C.A. This figure will undoubtedly be revised upwards since the proposed survey should reveal a number of newly organized Boy Scout units that have not been reported to Headquarters. I have been informed that 269 *Pro Deo et Patria* Awards have been granted by the Lutheran Committee on Scouting. You will be glad to know that 107 U.L.C.A. Boy Scouts have received the Medal and Citation to date. A total of 1653 applications for the *Pro Deo et Patria* Award have been filed with the National Lutheran Scouting Director. Of this number 662 applications have come from U.L.C.A. Scouts and Scouters who are now working to complete the religious requirements for the Award.

7. Dr. Eichler is rendering a very fine service as the Editor of our Boy Scouting page in LUTHERAN MEN. A request has been received from Dr. Iverson for a quantity of the June issue of LUTHERAN MEN to be mailed to all of the members of the Protestant Committee on Scouting to acquaint them with our U.L.C.A. Boy Scout promotion.

8 The requests for Boy Sout organization material and the *Pro et Patria* application blanks are being filled as soon as they are received. We have mailed 2600 packets containing the "Scouting in the Lutheran Church" Manual — 6700 applications for the Pro Deo et Patria Award and additional thousands of other Scouting literature during the past 30 months. This material was mailed free of charge and only upon direct request from pastors and congregational Brotherhood Scout Leaders.

9. It is most encouraging to note the fine cooperation of our Synodical Brotherhood officers who featured Boy Scouting at their Synodical Conventions which were held this spring. The universal interest in Scouting is indicated by the many letters received from Pastors and Lay Leaders, and although it is a difficult undertaking to get all of the Synodical Committees to accept their responsibilities, I have every reason to expect our U.L.C.A. Boy Scouting will make even greater progress in the months that lie ahead.

10. A word of grateful acknowledgement is due the members of our Boy Scout Committee who have given their wholehearted support in promoting the Brotherhood's Fourth Objective as it relates to Lutheran Boy Scouting.

The U.L.C.A. Boy Scout Committee includes the following:

Dr. George A. Eichler, Chairman, Northampton, Pa.

Rev. G. E. McCarney, D.D,, Conshohocken, Pa

Aubrey Mauney, Kings Mountain, N. C.

William N.D. Fisher, Baltimore, Md.

Dr. Roy H. Johnson, Greenville, Pa.

Zeb B. Trexler, Concord, N. C.

Earle W. Bader, Director, Bethlehem, Pa.

Advisory Members

Rev. William J. Ducker, Philadelphia, Pa. — Luther League of America.

Rev. Lawrence M. Reese, Philadelphia, Pa. — Parish and Church School Board.

Alvin H. Schaediger, Cliffside Park, N. J. — Board of Education.

S. H. Holstad, Minneapolis, Minn.— National Lutheran Scout Director.

Respectfully submitted,

Earle W. Bader, Director.

●

"The Patrol is a gang. A small permanent group of boys allied by similar interests working together under responsible leadership."

—Handbook for Scoutmasters

●

Our Lutheran colleges are not on easy street because of the large enrollments. In company with all but the state supported schools, each new student requires a larger investment of college funds than is covered by his actual payments in tuition, etc. The following quotation from President F. B. Snyder's report to the trustees of Northwestern University sums up the situation:

Although the student body is 40 per cent larger than in the year of the highest previous enrollment, "students do not pay their own way (but) place a heavy burden on faculties, physical facilities, and income from investments." While a university can absorb a slight increase in enrollment without adding greatly to the financial burden, a 40-per cent increase causes many hardships. "Paper work" alone required by the government for veterans education "costs the university $75,000 a year." In his report on the proposed budget, President Snyder emphasized the great need at the present time of money for the salary roll. The faculty "deserves all that can be done to lighten an almost intolerable burden."

●

"Boys want to be a vital part of a gang—their own gang, under their own leadership. Part of the genius of Scouting is that it has recognized this."—James E. West.

●

Mother was telling stories of her childhood. Little Harold listened thoughtfully as she told of riding a pony, sliding down a haystack and wading in the brook. Finally he said with a sigh, "I wish I had met you earlier, Mother."—Biblical Recorder.

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Forum....

It seems to me that some of our adult Sunday school classes lose a lot by not organizing. I think they could do bigger things, and they could probably reach more people. Why are we so little interested in organized classes today?

A number of years ago a great deal of emphasis was placed on large organized classes of adults, especially of men. They wore their badges, and they used numerous devices to build up enrollment and to keep up attendance. They engaged in some worthwhile enterprises. They did a lot to make communities aware of the Sunday school, especially of the adult work. A good number of adult classes are still organized and are very active in working toward achievement of their aims.

In the meanwhile, however, a new emphasis has come into the work of the Sunday school, including adult classes. It stresses the educational process rather than machinery. There is more pointed effort to teach effectively by using a variety of methods and to change the whole personality of grown-ups from run-of-mine people to eager, understanding, spiritual-minded, serving men and women. Now, there is no good reason why top-flight educational work could not have been done in the days gone by—in fact, it was often done. Today attention and interest are more focused on good teaching and actual learning. There is a strong effort to show how religion can and should operate in all the various angles of living—business, commerce, government, international relations, marriage, home-making, education, and all other relationships of human beings.

In large classes—50 to 150—the lecture method becomes a necessity. The groups are too large for good discussion of any type. Any attempt to have discussion results only in participation by a few people, while the large numbers remain spectators and listeners. While the lecture undoubtedly has a place in education, it is usually not very effective. It is likely to entertain or put people to sleep rather than to stimulate to Christian action. As a regular diet it leaves a great deal to be desired. There's no reason, however, why some lecturing cannot have a place, along with the various other types of teaching adults.

Everything considered, it seems that similar classes, in which there can be a great deal of lively discussion, have a better chance of making people think, informing them, and inspiring them to do worthwhile acts of a Christian type.

Small classes also provide opportunity for a wider variety of courses. Groups can better follow out their particular interests. One class may study a book of the Bible, another class may go into social problems and their Christian solution, another may take up a study of marriage and family life, and still another may specialize on Christian missions. There is real value in giving groups a chance to develop their special interests, And if various classes study a variety of subjects, the result will be a better informed and better balanced congregation, certain parts ready to supplement the information, understanding, and sentiments of others.

In the light of these and other considerations, each adult class of the Sunday school ought to figure out its own policy in regard to organization. In most places it will probably mean that some classes will desire organization while others will prefer to remain informal groups. Whatever we do we must not lose sight of the actual purpose of adult religious education—to develop Christian personalities and to build a Christian community(including the whole world). Let's beware of exaggerating the importance of organization, of worshipping the machinery, of the tendency of organized groups to cut loose from the church and the church school, or of forgetting about the real aims of the classes. When possessed by the right spirit organized classes can do mighty things.

How can church councilmen improve their qualifications for the work they are called upon to do?

Most members of council are among the finest people in the congregations. They are devoted to the church's work, and they want to see it prosper spiritually and every other way. What more can be asked or expected?

It happens, however, that a good many men and women have had little preparation for the work. Their services to God and to the church would be improved and enlarged if they were given an opportunity to inform themselves further in regard to their duties, possibilities of their offices, the responsibilities involved, and the satisfactions gained. Many of these people, after they have gone through some studies, have a new enthusiasm for the work, understand better their own congregation's place in the whole church of Christ, and are ready to do bigger things than they ever dreamed of in the past.

How can these devoted men and women be helped to a larger service? There are a number of ways. Here are a few of them.

(1) The council, as a weeknight or Sunday morning class, may study **Forty Thousand Strong, The Vestryman, The Deacon and Worship,** and **Our Congregation and Its Work.** The first three books were written especially for church councilmen.

(2) The councilmen, individually, in pairs, or in larger groups may study their own congregation, using the data of the parochial reports, visiting members, visiting the various auxiliaries, and having interviews with the pastor, other councilmen, and the leaders of the church school.

(3) They may study other congregations. The parochial reports, as found in the minutes of the convention of the synod, will be a good starting point. To anyone who has never paid any attention to such reports a study will be a revelation. Then they will gain a lot by visiting other congregations, interviewing the pastors, and talking things over with councilmen of other churches.

Topic of the Month

● **Department Editor, REV. ARTUR H. GETZ, D.D.**
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Providing Leaders In Parish Education

Topic for September, 1947

By Rev. Arthur H. Getz, D.D.

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

This month's topic has been prepared by the chairman of the editorial committee. Mr. Getz served in the active pastorate for seventeen years, then became a secretary of the Parish and Church School Board of The United Lutheran Church, with special responsibility in the field of leadership education. After serving in this capacity for eight years he was elected editor by his board. For the past nine years he has been responsible for the Brotherhood topics of The United Lutheran Church, writing the topics himself for all but one year of this period.

AIM: To survey the program of parish education and note how extensive it is; to discover any possible weakness in the program of parish education; to list the percentage of the potential membership that is reached by each educational agency of the congregation; to determine upon steps that will enable the educational agencies of the congregation to have a wider outreach; to plan effective helps for leaders so that they may improve; and to decide what members of the Brotherhood should do individually and collectiveiy to help provide the leadership needed for the program of parish education.

NOTE: The topic material found below is not intended to be read at the Brotherhood meeting. It is provided to stimulate thought and promote discussion. Those matters which are of particular interest in the local congregation should receive major attention. Under any circumstanes the discussion should lead to definite projects which will be undertaken by individuals and by the Brotherhood as a group to improve the program of parish education.

Worship

Hymn, "Shine Thou Upon Us, Lord"—C.S.B., or No. 153 P.S.H.
Scripture: Romans 6:1-18
Free Prayer.
Hymn, "O That the Lord Would Guide My Ways"—No. 275 C.S.B., or No. 232 P.S.H.
Special Music.

The Topic

Some people think that parish education is confined to the Sunday school; or at best to the Sunday school, the vacation church school, and the weekday church school. But in reality everything that is done in the local congregation to win souls for the Kingdom of God or to nurture Christian faith and life is part of the program of parish education. According to this definition the program of parish education is very extensive, and requires a vast number of leaders, for it includes such things as: instruction in Christian family life, including pre-marital instruction; training in child nurture; the nursery department, including the nursery or cradle roll; the Sunday school, all grades; Boy Scouts and Girl Scouts, Campfire Girls, Four-H Clubs, and kindred organizations; catechetical classes; Luther League and other young peoples' groups; Women's Missionary Society the Brotherhood; altar guild; ladies' aids;; ushers' leagues; and even the church services. The more highly developed the organizational life of a congregation is, the larger will be the number of leaders that will be required.

In preparation for this month's meeting a committee of three was requested to prepare a report on "Who Are Our Leaders?" This committee should be given opportunity to present its report, and a few minutes should be taken to discuss the report, raising such questions as: Do we have too many organizations in the life of our church? Do we need additional organizations? What is the particular function of each organization? What are the tasks of the various leaders?

How Strong Is Our Program?

It is possible for a congregation to possess a great many organizations and yet have a very poor program of parish education. This may be due to the fact that the organizations do not have well balanced programs. Four elements should be found in the program of every group within the congregation, and these four elements should be kept in proper balance. To neglect any of the elements, or to over-emphasize any of the elements at the expense of others, results in an unbalanced program within that group. The four elements to which we refer are: worship, study, fellowship, and service. Measured by this standard, how strong is the program of parish education that is carried on by the various organizations in our congregation? How strong is the program of our Brotherhood?

A second reason why the program of parish education is not as strong in some congregations as it should be is that the organizational setup does not make adequate provision for all age groups. For instance, there are Sunday schools which have no adult classes. They minister to boys and girls, and perhaps also to young people, but they do not nurture the Christian faith and life of the mature members of the congregation. Yet is undeniably true that all members of the church need the growth which comes from continued Christian study as well as the strength which comes from Christian worship. The congregation which has no adult classes in Sunday school has a weakness in its program of parish education. Similarly there is a weakness in the program of parish education of the congregation which does not provide for weekday activity on the part of its boys and girls and young people through such organizations as Boy Scouts, Girl Scouts, Luther League, choirs, and other groups. Does the organizational setup of our congregation make adequate provision for the continued Christian growth of all age groups?

Whom Are We Reaching?

A third weakness in the program of parish education is that not enough people are being reached by this program. Theoretically every baptized member of the congregation is also a member of the Sunday school, for the Sunday school is the congregation at study. However, in one of our general Lutheran bodies (and the statistics for the other Lutheran groups are probably no better) the Sunday school enrolls only about 42% of the baptized membership of our congregations. Since the average

attendance on any given Sunday is about 65% of the enrollment the Sunday schools reach only about 28% of the baptized membership with the study of the Word of God. The Women's Missionary Society is reaching about 14% of its potential membership. The Luther League is reaching about 10% of its potential membership. And the Brotherhood (we blush to record the figures) is reaching only 2% of its potential membership. In the light of such figures all of us must be humble and admit that our educational agencies have not been reaching the people who should be reached. We have not taken our program of parish education sufficiently seriously. We have not brought to our own people the spiritual growth which they should attain, and beyond the realm of the nominal church members are the teeming millions of our nation who are not even being touched by the Gospel of Jesus Christ.

What percentage of the men of our congregation are enrolled in the Brotherhood? What percentage of the women of our congregation are enrolled in the Women's Missionary Society? What percentage of the boys of the Sunday school are reached by the Boy Scout program? What percentage of the potential membership are the other educational groups of the congregation reaching?

What Can Brotherhood Men Do?

The key to the solution of our educational problems of course lies in the development of the necessary leadership—a more extensive leadership, a more deeply consecrated leadership, a better informed leadership, a more skillfull leadership. But where is this leadership to be found? Members of the Brotherhood can have a large share in providing their congregations with the leadership that is needed. Here are a few of the things which members of the Brotherhood can do individually and collectively to provide the necessary leadership in parish education:

1. **Introduce the Bible into every home of the congregation.** Unwilling as we are to believe it, there are still many families in our congregations where the Bible is never read, and some families do not even possess a Bible, or at best only a large, cumbersome, family Bible. Perhaps the introduction of Bibles that can easily be handled, or a modern translation such as the New Revised Standard Version of the Bible, would help. An every family visitation to show various Bibles to people, and an offer to order Bibles for those desiring to purchase them, might help.

2. **Foster family worship.** No amount of training which can be given in the church school will ever make up for the loss sustained by children who grow up in homes where there is no family worship. Perhaps the Brotherhood could arrange for a display of aids in family worship, or perhaps it could also arrange for a public demonstration of family worship to show people how easy it is to conduct family worship and how provision may be made to have even little children take part in that service.

3. **Improve the church property.** A fresh coat of paint in the Sunday school, a few partitions to permit departmentalized work, closets or bookcases to store supplies, and other improvements to church property might go far toward improving the educational program.

4. **Improve church school equipment.** Members of the Brotherhood could help the church school to obtain needed blackboards, maps, worktables, umbrella stands, clothes racks, sand tables, flannelboards, and other equipment.

5. **Start or improve a workers' reference library.**

6. **Increase attendance at Sunday school, particularly the attendance of men.** Strive first of all to reach those who have some connection with the congregation, and then extend the outreach to include those who have no connection with any congregation.

7. **Volunteer to serve as teacher or other leader in the educational program.** Boys in the junior and intermediate departments need the strength and inspiration which will come to them from the consecrated example of earnest Christian men.

8. **Encourage a well balanced program for all age groups.** Make certain that there are no gaps in the program.

9. **Encourage a program of leadership education.** Formal study courses, workers' conference meetings, a planned program of reading, the use of educational magazines, coaching conferences in lesson preparation, attendance at summer schools and camps, participation in conferences and conventions, and every other means for improvement which may be at the disposal of workers, should be fostered.

10. **Improve Brotherhood programs and meetings.** If members of the Brotherhood are really in earnest about improving the educational work of their congregation they cannot fail to give attention to this item.

11. **Lend encouragement to the total educational program of the congregation.** The educational work should be considered as a unit, rather than a series of unrelated activities. If the educational work is considered as a unit men will be interested in what takes place in the Luther League, the missionary society, the Girl Scouts, and every other group, and will do whatever they can do to bring about improvement in the total program.

Topics for Discussion

1. Does our congregation make adequate provision for worship, study, fellowship, and service for all age groups? Does our own Brotherhood place proper emphasis upon each of these four elements?

2. What can members of the Brotherhood do to strengthen the adult work of our Sunday school?

3. How can we increase the membership and participation of men in the Brotherhood program of our congregation?

4. What can members of the Brotherhood do to increase the outreach of all educational agencies of the congregation?

5. What can members of the Brotherhood do to stimulate the use of the Bible in the home?

6. How can members of the Brotherhood promote family worship?

7. What improvement to the church property can the Brotherhood sponsor?

8. How can the church school equipment be improved?

9. What steps should be taken to start or improve a workers' reference library?

10. How can Sunday school attendance, particularly the attendance of men be improved?

11. What steps can be taken in our congregation to bring about leadership improvement?

12. How can our Brotherhood programs and meetings be improved?

Assignment of the Project for the October Meeting

Cf. the article, "A Brotherhood Round-Up," immediately following.

Closing Worship

Hymn, "May the Grace of Christ Our Saviour"—No. 436 C.S.B., or No. 319 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS
FELLOWSHIP AND REFRESHMENTS

A Brotherhood Round-Up

Project for the October Meeting

October is an important month for the Brotherhood. It contains Brotherhood Sunday, and it is the time when Brotherhoods again hit their strides after the summer let-down. This is a good time to discuss the topic, "Rethinking Brotherhood Work."

In preparation for the October meeting as many of the following projects as possible should be carried out:

1. Inquire either personally, or by questionnaire, of the active leaders in all Lutheran churches in your working area, concerning the types of programs presented at Brotherhood meetings, and what the response to them has been by the men of those churches. Chart your findings to discover whether, in the final analysis, a secular type of program can continue to draw men as well as one that glorifies the Lord.

2. Arrange for your group to visit various neighboring Brotherhoods or Men's Clubs, and impress upon them the need for rethinking basic Brotherhood work, in order that the church might still continue to be the church.

3. Make adequate plans for observing Brotherhood Sunday on October 19, and see to it that the necessary literature for that day is distributed in ample itme.

4. Institute a telephone round-up of all the men in your church, reminding them of the October meeting of the Brotherhood. Do this a day or two before the scheduled date.

5. Invite to the Brotherhood meeting those with whom you work each day. Who knows how many new members may be won for Christ and the church through that medium?

6. Become as concerned about the church and its welfare as some men are about other organizations. Such an attitude by all the men of the church would soon reveal to the world that church membership has value.

We recently had the opportunity to discuss church fellowship with a bus driver. He said, 'I don't belong to any church. My children attend Sunday school, but so far (in a period of a year or more) no church representative has called at our home to invite us." He admitted that when he moved into his present community he sought out a new grocer, butcher, filling station, etc., and he half-heartedly admitted that he might have been in error in not seeking church fellowship.

Yes, he was wrong. But for us to do nothing about such situations will not right the wrong. Brotherhood members might well remember that many men are in the predicament of that bus driver. Invitations should be extended to them—not once, but every month.

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Five areas where American aid will be the most helpful to German Lutheranism are listed by Dr. Theodore Tappert. They were agreed upon in consultation with German Lutheran leaders:

"1. The church in Germany requests the prayers of Lutherans in America.

"2. The work of the German church requires buildings in which services, catechetical classes, study groups, relief activities, and meetings of various kinds can be held. This means that damaged buildings should be repaired and destroyed buildings replaced with temporary structures. A beginning has been made, but much more needs to be done to meet emergency needs. Here American help can be combined with self-help. Plans have been prepared for the use of the greatest possible amount of building materials rescued from the rubble of destroyed edifices. In my opinion it would be wise to authorize the construction of fifty such buildings at $5,000 each. This is obviously a long-term program. But it is a basic necessity, and nothing will be more encouraging to the clergy and the people.

"3. Reconstruction requires literature. Many theological students are entirely without textbooks, and pastors are left to their own devices, without the encouragement and help of an exchange of ideas in a time of great confusion. What is needed is a list of the most urgent textbooks for students in order that these might be reproduced. Such lists are now being prepared and will be assembled. A religious weekly, as planned previously, is also urgently needed. Great enthusiasm has also been shown for a Lutheran theological quarterly. German literature of these various kinds ought, of course, to be produced within Germany in order to provide work. Not only cellulose, but also paste, cotton, brushes, etc., must be imported to make book and periodical publication possible. Production inside of Germany will be paid for easily by sales, I have been assured.

"4. There is a pathetic hunger for personal contact with Lutherans outside of Germany. In the future, student exchanges might be arranged. The way seems to be opening for visiting lecturers in German theological faculties, and it would be a good thing to have some men ready to undertake courses of lectures.

"5. German pastors could profitably learn new methods of church work from American Lutherans. The future of the German church seems to require aggressive pastoral visitation, leadership training courses for the laity, the development of stewardship, and a program which will make a fuller use of available church buildings. Some of these things can be learned from literature, but I believe that personal contacts and examples would be even more helpful. A way must therefore be found to get more Lutheran clergymen from America into Germany."

In connection with the latter suggestion, Dr. Tappert urged that a half-dozen Lutheran clergymen from America be selected to engage in religious work among displaced persons in Germany, in cooperation with the World's YMCA and the World Council of Churches. Work among DP's, he said, "is of tremendous importance and rich rewards."

●

"Something to talk about" Or is it? By stage, screen, billboard, radio, magazine and newspaper America is being lured to the flowing bowl. Every promise made by the liquor interests when Prohibition was repealed, has been broken. Here is a timely subject for our Lutheran men to discuss. "Something to talk about!"

Americans spent the unprecedented sum of $8,700,000,000 on whiskey, beer and wine in 1946, the Commerce Department reported today.

That was an average of $89 for each person over 18 years old.

The total was $920,000,000 more than the previous record, set in 1945.

Federal, state and local governments got 40 per cent of the 1946 total, or about $3,500,000,000, in taxes. The Federal government alone received $2,700,000,000.

Over $5,000,000,000, or 60 per cent of the total outlay, was spent on whiskey, gin or other distilled spirits.

●

Housewife: "I wonder if you will be so kind as to weigh this package for me?"

Butcher: "Why certainly. It weighs exactly three pounds and three quarters."

Housewife: "Thank you; it contains the bones you sold me in that four-pound roast yesterday."

—Advance.

U.L.C.A. Brotherhood Membership Dues

June 1-30, 1947

1947 DUES (New)

St. John's Lutheran Brotherhood, Leigh, Neb.	$ 16.00
St. Matthew's Lutheran Brotherhood, Hunkers (Westmoreland C'ty), Pa.	10.00
Christ Lutheran Brotherhood, Radford, Va.	15.00
Macon County Lutheran Parish Brotherhood, Oglethorpe, Ga.	15.00
Holy Comforter Lutheran Brotherhood, Washington, D. C.	26.00
First Lutheran Brotherhood, Oklahoma City, Okla.	7.50
St. Paul's Lutheran Brotherhood, Rock Grove, Ill.	10.00
St. James Lutheran Brotherhood, Schwenksville (Limerick), Pa.	22.00

1947 DUES (Renewal)

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Palm United Lutheran Brotherhood, Palmyra, Pa.	80.00
Redeemer Lutheran Brotherhood, Kannapolis, N. C.	10.00
Old Mt. Pleasant Lutheran Brotherhood, Boone, N. C.	18.00
Holy Communion Lutheran Brotherhood, Dallas, N. C.	15.00
St. Stephen's Lutheran Brotherhood, Lenoir, N. C.	19.00
St. James Lutheran Brotherhood, Fayetteville, N. C.	16.00
Christ Lutheran Brotherhood, Stanley, N. C.	12.00
St. Luke's Lutheran Brotherhood, Charlotte, N. C.	30.00
Emmanuel Lutheran Brotherhood, Rockwell, N. C.	55.00
Trinity Lutheran Brotherhood, Landis, N. C.	33.00
Augsburg Lutheran Brotherhood, Winston Salem, N. C.	22.00
Trinity Lutheran Brotherhood, Jacksonville, Fla.	15.00
Holy Trinity Lutheran Men's Club, Nutley, N. J.	10.00
Epiphany Lutheran Brotherhood, Denver, Colo.	10.00
Good Shepherd Lutheran Brotherhood, Oak Park, Ill.	5.00
Advent Lutheran Brotherhood, St. Louis, Mo.	3.00
St. Paul's Lutheran Brotherhood, Harney, Md.	20.00
Trinity Men's Bible Class Brotherhood, Philadelphia (Germantown), Pa.	25.00
St. Paul's Lutheran Brotherhood, Glenside, Pa.	12.00
Holy Communion Lutheran Brotherhood, Utica, N.Y. (add. paym't)	20.00
St. Paul's Lutheran Brotherhood, Liverpool, N. Y.	21.00
Immanuel Lutheran Brotherhood, Centralia, Wash.	16.00
Trinity Lutheran Brotherhood, Longview, Wash.	10.00
St. Paul's Lutheran Brotherhood, Vancouver, Wash.	16.00
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Zion Lutheran Brotherhood, Pittsfield, Mass.	44.00
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Salem Lutheran Brotherhood, Catonsville, Md.	30.00
Trinity English Lutheran Brotherhood, Appleton, Wis.	$ 46.00
St. John's English Lutheran Brotherhood, Phillips, Wis.	20.00

1946 DUES (New)

St. John's Lutheran Brotherhood, Honesdale, Pa.	5.00

1946 DUES (Renewal)

St. James Lutheran Brotherhood, Portland, Oregon	13.00

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June 1-30, 1947

BUDGET APPEAL

St. Mark's Lutheran Men's Class, Shippenville Parish, Pa.	8.00
H. L. Ekern, Chicago, Ill.	4.00
PROCEEDS — ERIE CONVENTION, 1946	31.91
FIELD SECRETARIES' EXPENSES	
Offering taken at Ocean City, N. J., Ministerium of Pa. Convention	56.00

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PRICE . . . . . $1.50 per year

U. L. C. A.
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of LUTHERAN MEN
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